# Here begynneth a good

Ly newe story of .xii. men that moyses (by the Cõmaundement of god) sent to spye owt the land of canaan: of whiche .xii. onely Josua and Caleb, wer found faythful messengers.

Psalme· Cv.

O that mẽ wouldè prayse ỹ goodnes of god and the wonders that he doth for the chyldren of men: for he hath broke thè gates of brasse, and smytten the barres of Iron in sunder. Folysshemen were plaged for their offences & because of their wickednes:

1548

BIBLIOTHECA

Ames-p. 268. √WH. p. 746.

The Epistle to the reader

To all the faythfull brethrē wht che onely desyre the glory of god, in our sautour and Redemer Jesus Chryst: be grace mercy and peace thorow the worckyng of hys holy spirite. Amen.

WHEN Salomō had cōsidered al thiges dō vnder ỹ sūne, to be but vanitie and vexatione of mynde: Yet sayeth he ys there a vanyte vppon earth. There be iust men vnto whom it happeneth as though they had the workes of the vngodly: agayne they be vngodly wyth whom it goeth as though they had the workes of the tyghteous. Thys me thynke also a vayne thynge &c. Thys vexed salomon aboue other thynges and moued hym the rather to say: al is but vanyte, when he saw good men rewarded wyth euel and the wycked flo-rysshe and haue prosperyte. he saw Eccle. viii

the Good & the badde prospere alyke
ĩcrese their tyches & possessyõs & to
be had i reuerence: he saw the wycked
decaye & perysshe, and lykewyse, it
happened to the innocẽt. Unmeate
it semeth to a mã of good reson, that
a sooze labozynge man shoulde lacke
hys meate, and an idle, sleape with
a ful belly. But what shal we saye,
lyke as it was in salomons dayes:
so also now is it most sure and cer-
tayne that many tymes a man shall
seke hys brothers wealth and shew
him a greate benefite: & finde hys
displeasure and haue his euell wyl
that is, for his well doynge shalbe
rewarded with euel, and yet shal ỹ
dissẽbler haue greate beneuolence &
fauoure. Oftentimes it chãnceth ỹ
he which ernestly studyeth to profyt
the cõmen welth: hath lytell thanke
for hys labour and is despised of ỹ
same: and he whose dylygence may
be best spared, most auaũceth hym

selfe

selfe ther by, and cõmeth to honour. Ryches, possessyõs, & plẽteousnes of ỹ worlde happeneth not seldome, to ỹ wicked & vngodly, yea they be had in fauour wyth greate men & wythowte any deserupnge be brought to great dignyte. Penury, scarsite, trouble & aduersyte, be layed on ỹ ryghteous which feareth god, & his good wysdom brynge th him dispyt. This is wel knowen to such as seke wysdome in chryste whome fortune alwaye fauoureth not, and haue experymented the assaultes of the enimye. He that reapeth thecorne perchaunce eateth non of the bred. He ỹ treadeth ỹ vyne presse drynketh not alwayo fỹ wine. The labour & trauel ỹ some men take of pure good wyl & also effectuous, hath not ỹ grace with mẽ, nor fauour ỹ others passion conceyueth withowte payne yea & at last vnprofitable. But should I now be agreued wỹ ỹ wedes grow-

yngē amōg the corne: Seynge the
lorde sayeth: Let them grow both
Mat. xiii. tyl harueste: Cā my hatred destroy
pla. xxvii synne: or doth my synne mynyshe
their offēces: fret not thy selfe at ỹ
vngodly (saeth a Dauid) be not en-
uyous agaynst ỹ euel doers. And
why so: for they shal sone be cut do
wne lyke the grasse & be wythered
as the grene herbe. But ỹ thy trust
in the lord & be doyng good, so shal
ỹ dwell in the land, & it shal surely
feade the. etc. Understand now gē-
tyll reader, that whē I was aboute
to wryte thys mater that I haue ta
ken in hand: I cōsydered what a-
nūbre of bokes ther be abrode in
euery mās hand of dyuers & sūdry
maters which ar very gredely de-
uoured of a greate sortē. Wo ho so
laboreth both writig & redig I do
very much cōmēd. But ar ỹ labors
of al such writer thākefully receau
ed trow ye: Ar ther diligēce & study

gratified

gratified accordingly: or doth euery mā rede ẅ such a purpos & intent ẏ ẏ cōmon wealth of chrystes flocke mought therby be profyted and the people reduced to a chrysten cōuersation and amendment of lyfe: As the auctor intended: Do they reade withe suche iudgemente that they receaue the Good and reiecte the badd: No no. The wayghtyer matter, the sonner passed ouer, and the lesse thanke to the aucthour. But tryflynge matters, fynely handled are estemed. So croked and peruerse is the nature of man and so lytell pleasure haue we in folowyng the heuenly doctrine of chryst: And so lytell profytte haue they also that with synglenes of hart labourte therin. But what the: should the wryters therfore leaue wrytynge, because the most parte do not wourthyly receaue it: God forbyd: But rather would I wyshe ẏ those

whyche neuer wrote before, should also sette them selfes to woorke be stowinge the talent that god hath lent them to the most aduauntage, And seinge it is not lauful for any man (as yet) to preache in an open audyence, onles he be or hath byne an Apostata: (an Apostle I should say) I purpose by the grace of god and the helpynge of hys holy spre-te, to doo that lyeth in me, to spye out the lande of Canaan and to brynge such tydynges as the Lord shall open vnto me, in wrytynge, by meanes wherof his people may know theyr Lord the better and at last be partakers of that pleasaunt land flowinge w milke and hony. Now for as much as by all likely-hods & tokens we approch neare ỹ borders of thys promysed land, for ỹ Lordes commãndemẽt is come into the harte of our motses which willeth mẽ of euery sorte to go spie

out the

out ỹ cõtre & to bring tidines what maner of contre it is that al his people myght enter I thought it very good and profytable to publysche the storye of these .xii. messengers written in ỹboke of Numeri ỹ .xiii. & .xiiii.cha. ỹ we being admonished by their exãple mai the better know how to behaue owr selues in owr iourney, euery man in hys callyng specially such as are purposly sent. Lyft vp your harts therfor brethren vnto ỹ lord besechyng hi of hys mercyful goodnes, ỹ he wil vouchesafe to gouerne my hart & al others trauailinge thys heuenly lande & that thorow fayth in his promyses (accordynge to the example of Josua & Caleb) we may be found faythful & true messengers bryngyng wyth vs the frute of the same land & auoidig ỹ vnfaithfulnes of ỹ other tẽ cowerdes which brought an euel report vp põ ỹ land & cause ỹ people to sine we

To the reder

may cõmfort them so, wyth the pro-
mises, ꝑ w̃ a glad harte & sure
hope, of a constant fayth
we may altogether
enter into ꝯ he-
uẽly taberna
cle, which
christ
hath prepared for
hys electe.
Amen

Spiritus vbi
vult spirat

.P.N.

.Phillyp Nycolls.

The ſtory

It ſhal not nede to wryte ỹ hole ſtorī wordforword ī this place but to refer the gentle reder to ỹ place wrytte in ỹ book of nũbre the. xiii. & xiiii. Chapters: the effect where of ys thys. After that ỹ chil-dren of Iſraell were gone oute of Egypte and had bin a great whyle in the wyldernes: and nowdra-weyng nygh the lande of Canaan, the lord ſpake vnto Moyſes, and ſaied ſend furth men to ſpy out the land of Canaan, whych I wyll geue vn to the chyldren of Iſraell of euery trybe of their fathers, a man, and let them be ſuche as are captaynes amonge them. etc. Moyſes dyd ſo chooſe oute of euerye trybe a man & ſente thē furth and bad thē vieu ỹ land and ſee what maner of cūtre yt was, and what maner of people they were that dwelte in yt, & allo to bryngе ſome of the frute of the land wyth them. Thei went & after Nnm. xiii

.xl. dayes they returned and came to Moyses and Aaron and the hole Congregacyon, and declared vnto the that they had fownde a goodly Contre flowinge with milke, & hony & they had brought of the frute of the lande, A Cluster of Grapes, pomegranetes, & frygges. But ther be stronge people dwellynge in ȳ land and grate and myghtye Cytyes: we are not able to go agaynst the (saye they:) for all the men are of greate stature: yea we saw Gyauntes there also, as the Children of Enock, & we semed in our syght as the gresshoppers, & so dyd we in their syghte. At
Nu. xiii. thys report, the Chyldren of Israel toke on and cryed and wepte and murmured Agaynste Moyses and Aaron, & sayed: oh ȳ we had dyed in Egypt, or that we myght dye yet in thys wyldernesse. Wherefore bryngeth ȳ lord vs into thys land, that our wyues shoulde fall thorowe the swor-
de

swoꝛd, & our Chyldꝛen to be a pꝛeyꝭ
Is yt not better ꝙ we goo agayne
into Egypte? And they sayed, one
to another: let vs make a Captaine
and goo into Egypte agayne.
But Moyses & Aaron fel vpō their
faces beꝛoꝛe ꝙ whole Congregacion
of ꝙ multitude of ꝙ chyldꝛē of Israel:
and Josua the Sonne of Nun and
Caleb the sōn of Jephun (which wer
also. ii. of ꝙ .xii. that had bene to spy
out the land:) rente theire clothes
and spake to the hole Congregaciō
of the chyldꝛen of Israel and sayde:
the land which we haue walked tho-
rowe to spye yt owte, ys a verye
good lande: yff the loꝛde haue luste
vnto vs, he shall bꝛynge vs, into
the same land & geue yt vs, wicht is
a land that floweth wyth milke and
hony. But in any wyse, rebel ye not
agaynst the Loꝛd, and feare not the
people of thys land: foꝛ we wyl eat
thē vp as bꝛead. Theire defence ys
depar-

ys departed from thē, but the lorde ys with vs, be not ye affrayed of them. And al the people bad stone them with stones. Thē appered the glory of ỹ lord i ỹ tabernacle of wit nes vnto all the chyldren of Is= rael. And the Lorde sayed vnto Moses: how long shal thys people blasp heme me? And how longe wyll yt be eare they beleue me, for all the tokens that I haue she= wed among them I wyl smit thē w pestilence and destroye them, and wil mak of the a greter ꝛa mightier people then thys ys. But Moy= ses sayed: Thē shall the Egiptiās heare yt (for with poure hast thou brought this people frōamōgthē) so shall yt be told to ỹ ihabyters of thys lande also whyche haue herd that thou o lord arte amonge thys people that ỹ art seen from face to face, and that thy clowd standeth ouer them, and ỹ ỹ goest before thē

ty

i the cloudy pyller on the day tyme, and in the fyrye piller in the nyght reason. Yt thou shouldest now slea thys people, as one manne, than the heathen that haue heard so good report of thee, should say: The lord was not able to bryng the people into the lande that he sware vnto them, therfore hath he slayne them in the wyldernes: So let the power of the lorde now be great according as thou hast spoken and sayd: the lord ys of long sufferaunce and of greate mercy, and forgeueth syn and trespasse, and leaueth no man inocent, and vysyteth the mysdedes of the fathers, vpon the chyldren vnto the thyrd and fourth generatyon. O be gracyous now vnto the synne of thys people accordynge to thy great mercy, lyke as ÿ hast forborne this people also euer frō Egypte vnto this place. And ÿ lord said I haue forgeuē it as ÿ hast said, but

as

as truly as I lyue, al ỹ worlde shal-
be full of my glorye. For of al ỹ me
that haue seene my glory, & my to-
kens, which I dyd in Egypte, & in
the wyldernesse & tempted me now
.x. tymes and haue not hearkened
vnto my voyce. et c. For I haue
heard theyr murmurynges agaynst
me: tell them therefor, As truly as
I lyue (sayeth the Lorde) I wyll do
vnto you, euen as ye haue spoken
in myn eares. Your carcases shall
lye in thys wyldernesse: But my ser-
uaunte Caleb, because there is A-
nother manet of sprete in him, and
because he hath folowed me: hym
wyll I bryng into the land, and
Iosua the sonne of Nũ. But ye
wyth your carcasses shall lye in
thys wyldernesse: And your chyl-
dren shall beare your mysdeades,
fourty yeres, for the. xl. dayes that
you were aspyenge out of the land,
a day for a yere, that ye may know
what

of.xii.men

what it is whā I wdraw my hand.
euen I ỹ lord haue saied it & wil do
it i deed vnto al this euel cōgrega-
cīō ỹ haue ryst vp thē selues āgay-
nste me: i thys wildernesse shal they
be consumed, & theze shal they dye.
And their dedes wer plaged befoze
ỹ lozde, all ỹ mē, whom moyses sent
to spy owt ỹ land, saue Josua & Ca-
leb. And whē Moyses had declared
this to ỹ people, they toke greate so
row, & they rose eazly in ỹ mozning
& went vp to the toppe of ỹ moun-
tayne and sayed: lo we are here rea-
dy to go vpp to the place that the
lozde commaunded vs: foz we haue
synned. But Moyses sayed: where-
foze go ye on thys maner beyonde
the woozde of the Lozde? Yt shalle
not prosper with you. Goe not vp
(foz ỹ lozde is not among vs) that ye
be not slayn of your enymyes. But
they wer blinded & wold go vp: not
withstanding Moises and Aaron

nor the arke of couenaunt came not into the hoste and there they were slayne euery one of the enemyes.

Here hast ỳ (derely beloued i christ) almoste the hole matter euen as it is wrytten. Now shal it be (in my iudgement) very profytable to recyte it agayne and applye it to owr tym that it may be prynted the better i owr mynde, and that we may both learne by thē to beware of infidelyte & impatiēce & ỳ we murmur not agaynst god & neglecte hys cōmaūdemētes & alio to folow ỳ stedfastnes of Caleb and Iosua in faith & beleue, doyng all thyng accordyng to ỳ word & cōmāndemēt of ỳ lord.

Hebre. iii. Thys counsel doth saynt Paul geue vs saige take hede good brethrē sayth he ỳ there be not i any of yow an euel hart of vnbeleue to depart frō ỳ liuig god but exhort our selues dayli whil it is called to day lest any of you war hard hazted throu ỳ deceatfulnes

keatfulnes of syne etc. Take hed sayeth he. By thys we may perceaue ꝙ thorow vnbeleue we departe from ꝙ lyuig god & forlacke of dayly exhortactyōs mē wax hard harted thorow ꝙ deccatfulns of sīne. He that hathꝫ grace, cōsyder & perceaue wel ꝙ stat of vnbeleffe & speactilli whē ꝙ hart is vnce hardned thorow syne: shall not meruayle ꝙ sayntꝑ Paule sayeth take hede. For suer, he ꝙ will serue ꝙ lord, must take hede & feare for he shal haue many enimies, the ꝙ feare of ꝙ lorde is bryght goddes seruyce (sayeth syrach) & het sezueth godwel ꝙ feareth to displese hi now ar all thase thinges wzytten for duzlernyng ꝙ we mought letne both by crainples & exhoztacions to feare god & do his wyl. The chyldren of Israel, after that the egyptyans be gonne to make slaues of then cryed vnto the lord and syghed to be delyuered at, but after the the lordehade

Ecclē.ii.

Exō.ii. vii. viii xi x. xiiii.

wroughtmany wonders in Egypt
for their delyuraunce, and caused
ỹ sea to open & gaue thẽ rome, and
pharao with his hoost drowned: yet
al this not withstandynge, assone as
any temptacion arose, they forgatt
altogether &, murmured agaynste
the lorde & wysched ỹ they had dyed
in Egypt: although the lorde had
promised their fathers abraã isaac
& Jacob, to multyplye their seade,
blesse thẽ, & bryng thẽ into ỹ land ỹ
floweth w̃ milk & hony: yea ỹ lord
wẽt with thẽ in ỹ pyller of a clowde
by day & by nyght i a pyller of fyre.
Al thys notwithstondyng (J saye)
for euery tryfle, they murmured, &
gruged, wyshyng thẽ selues agayn
in egypte: euen dispysyng ỹ boyce
of ỹ lord their god, & made thẽ other
goddes, & serued the goddes of the
nacyõs, & went a whoring after their
owne inuencyons: for whych ỹ lord
plaged them often, very sore. Thes

Ex. xv xvi xvii.
Gene. xvii xxv. xxxv
Exo. xiii.
Ero. xxxii
Nu xxxv.
psal. c. vi.

are

are examples vnto vs sayeth saynt
Pauley we should not lustaftez euel
thynges,as they lusted: nether be
ye wozshyppers of images,as were sō
of them, accozdynge as it is wryt-
ten, the people sate downe to eate & Exo.xxxii
drynke & rose vp to play, nether let Nn.xxv
vs cōmyt whordome,as some of thē Nu xxi.
cōmitted & fel in oneday.xxiii.thow
sand: Nether let vs tempte chzyst
as some of thē tempted him & were
destroyed of serpētes: Neyther mur
mur ye as some of thē murmured & Num .xi.
were distroyed of ỹ dystroyer. All
these happened vnto them foz ensa-
mples(sayeth saynt paule)but they
are wryttē towarne vs, vpō whom
the ende of ỹ wozlde is come: there-
foze let him that thinketh he stan-
deth take hede lest he fal. These be
saynt paules wozdes. And I wold
wysshe from my very harte that all
men from the hyest to the loweste
wolde wey them ernestly. Foz they

be wrytten for oure learnyng & to
thentēt that we shuld take hed fear
god & flee such offences, lest we pro
voke ỹ lorde to cast vs of forever.
He speaketh euē to ỹ wyseſt among
men, sayinge: let him ỹ thinketh he
stādeth take hede lest he fall. Thys
warnyng of saint Paul may not be
forgotten, take hede therfore breth
ren ỹ there be not in any of you an
euel hart of vnbelef to depart frō
ỹ lyuyng god. Wher withal shall
psal. cix. a young mā clēse his way: sayth da
uid, he answereth him selfe & sayth
euen by rulyng him selfe after the
word of god, but he ỹ goeth beſyde
ỹ word of ỹ lord must nedes fal tho
ugh he thynke hi selfe neuer so sure
i. cor. i. For what is mā or ỹ wisdōm of mā
is not wysdō of ỹ world folyshnes
with gode The lord bade Moyses
samu. xiii send out. xii. men to spye owte the
land of canaue. For he wuld geue
it to the chyldreune of Israele

in possessyon. Moyses dyd so, and chose of euery of the, xii tribes, one to go spye out ẏ land. And ẏ no ~~simple~~ symple ~~fooles~~ kooles, but euẽ of the chefe of the trybes. And ther they found a frutful cũtre flowig with mylk & hony: They brought of the grapes, pomgranettes, and fygges. All thys was accordinge to the worde of the lorde, and his promys made to the fathers. But as the nature of mã is alway, to loue him selfe to leane to his owne wisdome, & to put some confidence therin and thus forsake fayth: so these messengers sayed vn to the pople: we cam vnto the land whether ye sent vs where it flowath withe mylke and hony, and thys is the fructe thereof. Butt then the people are myghtye, theire Cities stronge and greate; So that we ar not able to matche thẽ. Yea we sawe gyauntes there also, the chyldren of Enocke (say they) And we femed

our syght as the greshoppers and sodyd we in theyr syghte lyke wyse.
Now here we sauhow thei fal away thorow vnbelef: for what neded thei haue feared the giãnts, or any other thynge yf they had beleued god as Abrã their fathers did: but thei tok no hed to the word of the lord, therfore they brought thys euel report vpõ the land, i so much ỹ the people
Nu. xiiii. At these wordes beganne to crye and howle sayeng: oh ỹ we had dyed in the land of Egypte, or ỹ we myght dye yet in thys wyldernes, wherefore bringeth the lord vs into this land that our wyues shuld fal thorow the swerd, and our Childzen be a pray: Is yt not better that we go agayn into Egypte: And thus they sayde on to another let vs make a Captayne ouer vs, and go agayne Into Egypte. Marke here the vnkyndnesse of the so Wessen, gers Beholde also the weake

kayth

kayth that was in the people. The
word of the lord bad moyses send
spies into the land( whych the lord
wold geue to the children of Israel)as ytwas often promysed before,
But these messengers loked vpon
the mighty men & great gyauntes,
and forgat the promyse of god.
Lykewyse the people herkened to
the voice of the messengers and let
the voyce of the lord go. Oh vn-
kaythful generacyon. Where was
Abrahams kayth? whych when he
was cõmaunded to kyll hys onely
sonne, ī whom ỹ lord had promised
to blesse al nacyõs, he forsoke, rea-
son left hys owne wysdome, & be-
leued ỹ ỹ lord wold rayse him again
frõ death to lyf rather thẽ his word
shuld not be fulfiled. This is wryt
ten for oure learnynge ỹ, we also
maye set hande of the promyses
of god with lyke faith. But where is
thys kayth? let vs nowe talke

Gen. xxii

awhyle of our latter dayes, that we maye se whether thys fayth be amonge vs or not. Many wryters haue compared the Pope to kyng Pharoo of egypte. And in dede yt may welbe: for as long as he gouerned ȳ churche: he made vs bond slaues, he and hys mynysters. Yea we were so blyndly ledd and so tyrannously handled, and that with such vylany: that I am sure, the Israelytes were neuer so shameful intreated of kyng Pharoo and hys mynysters: As we haue byn of thys Pharao and his shauen generacion. For the dayes hath bene that yf a manne hadd fownde a Neste or A fyer in the bedde wythe hys wyfe: he durste not to haue layed hys handes vpon hym. Where as yf yt hadd bene another mann allthoughe he hadd slayne hym: yt hadd bene accounted no faulte at all. No mann myghte haue

sewed them at ẏ comō law. Ye, thes egyptyans were wexed so yzoude ẏ they had deuyded theim selfes frō ẏ pore israelites, i somuch ẏ thei must be called spirituall fathers and we the lewde people. And yf any poore Israelyte had grudged at anytime to beat ther heavy and intollerable burthens: there was no remedy but cruel death without mercy. Onles he wold sweare to be obedient vnto theim in All thinges whatsoeuer they should cōmaund him. Many a poze soule hath suffred vnderthē most cruell tozments. Many a one haue they put to death ẏ could not be suffred to answeare foz them selfe many a one haue they put to death the cause where of was neuer knowen. Many a one haue they murdred i pzison secretly lest there outragius cruel mās laghter shuld be opēli knowēbut thāks be vnto ẏ almighti god which of his loue ẏhe

bare

bare vnto vs, at the cryes of some faythful Israelytes, hath delyuerd vs, by hys minister kyng Henry ỹ viii, from vnder the great & intollerable burthens of this cruel phazao, & hath brought vs into ỹ wyldeznesse, where we heare ỹ lozd speak to vs dayly, in the bible, wherein is wryten both ỹ newe testament & ỹ olde, is brought amonge vs, Pharaos power is taken from him: hys bulles be not regarded, his superstycyous sectes of relygyon be gone & a greate meany of his mahometrye & other baggage did ỹ wozthey king henry destroye. Many wonderfull thynges dyd ỹ lozd bzynge to passe in his dayes, yet lo for all ỹ, coulde not we contynew faythful. All these wonderes' the propheceyes of ỹ lozde him selfe agaynst those false prophetes, noz yet the examples of thos Israelytes in the wyldernesse, cowlde kepe vs in a stedfaste fayth

in the

In the promyses of the lorde, but at euery temptation we were ready to go back agayne i to Egipte. For yt there came but a commaundement to burne our bokes, or suche lyke: strayghtway we began to dyspayre to grudg, and murmur, ye, and many went backe againe into Egypt, and be not yet returned. Rather had they to be slaues in Egypte, to sytte by the fleasly pottes, fyllyng their lustes: the to leopred theire liues at the commaundement of god, in the wylderneſſe. And for such ifydelity & wickednes, how haue we felt ỹ plagges of ỹ lord, both hũger pestilence & war. But they wyl say, it happneth onely, for these new fownd oute Heresyes, ỹ be now abroad. And euery euell that chaunce the, they impute it to the Gospel, whyche they cal Heresye. Yet thys I am sure, All they can not denye: But these plagues in the wylderneſſe happened

vnto

vnto the people, for dysobeyng the
word of the lord, and for walkinge
after ther owne inuencions. Now
yf these (whom they call heretikes)
go aboute to set vp, or put downe
any thynge bysyde the doctryne
of chryste: then myghte they haue
some coulier to cloke their matter
withal, to make the rude people be
leue that these plages belonged
not to theyr vnfaythfull workes.
But now to contyrme ther malyce
they say: Loke vpon their ly-
uynge. Here ys one preacheth a ser-
mon at fore none and ys drouñk af
ter none. Another i ahole assẽble
maketh an oratyon to destroye
vyce: and forthe wythe a conty-
nente committeth abhomynacion.
One wryttethe in boke thys daye
to exhorte men to good lyuynge:
And the nexte daye him selfe ys
fownde an opene transgressoure
of the lawe. Loke vpon them

(say they) greatter whoremongers & adulterers, greater sweare. & blas phemers of the name of god, gretter extorcyoners and deceauers, more proude, more enuyous more couetous then these (whych talke so much of the gospel) can not, nor ys possyble to be. But what shall we saye to them now? shall we saye they lye? no, for they speake many thinges truli (although thei speak yt of malyce) as I haue sene the experyence to ofte. But alas ȳ euer suche manyfest wyckednes shulde be suffred vnpunyshed. Loke to yt (O ye Magystrates) for ryght sharpe iudgement shalbe done on these ȳ be in auctorite: and it pertei neth to your charge, as well to ma yntayne christes doctryne in punishynge the wycked lyuynge, As to destroye Idolatrye In abolysh-ynge falle preachynge. saye. vii.

Therfore I saye agayne loke to

yt. For thes false baalams be not able to open theire mouthes wyth learnyng to defende their false doctryne. For euery chyld almost is able to confound theim, euen by their owne learnyng, and Doctors. Only now do they slander the gospell, wyth the fylthy lyuyng of a sorte of false fained brethren, which w̄ their

Tit. i. lyppes confesse chryste the lord, but in ther dedes they deny him openly, and that vnpunyshed. And therfor yet once agayne (thoughe I be but a poore, and vnprofytable seruaunt of Jesus chryste) do I exhort you (O

Nu. xxv ye Magystrates and hygh rulers) in the zeale of Phinees, that due punyshment maye be had for suche outeragyous wickednes to thẽtent that the Lorde maye the sonner wythdrawe hys plague from vs, and hys mercye take place in repentaunte hartes by faythe converted. Due punyshmẽt, I say, for I feare me

me exhortacion wyll not serue, wic-
kednes is so greate. And I beseche
you (o ye Magystrates) that yow
wyl pardon me of so much boldnes
that I may exhort you also to take
hede that there be not in any of you
an euel hart of vnbeleke to departe
from the lyuing god: for I am sure
the deuel goeth about lyke a rorig
lyō, sekyng whom he may deuoure: i.petre.v.
therefore take hede. For yf any of
you be geuen to desyre and couette
to reing with ryches and possessy-
ons in this world: he wyl be at ha-
nd withe you, in such wyse wyl he
perswade you, that you shal thinke
ye can not haue to muche to sette
furthe Chrystes Gospell. Yf anye
of youe, be geuen to the lust of we-
men: he shalle perswade youe (by
the scryptures ye shall thynke)
that yow may take another by-
syde your wyfe. Orells put away
youre wyfe, and marye another

for euery faulte, Though you your
self be the cause of her fal. Yf any of
you be geuen to pryde, thys wycked
serpente ys alway at hande to per
swade you, that forasmuche as ye
be i aucthorite, ye ought to be kno=
wen abue other men. Thus shall
he brynge into you a certayne loue
of your self, and ye shal thinke that
you be lyft vp aboue other mē, whi
che yet be your brethren. Yf you be
geuen to be angrye, he shall cause
you in a fury to forget mercy, yea &
thē shal your autorite be a minister
of sin. Do what byce soener you be
bent to, he ys redy to increase yt and
to make you forget yt: And thē for
lacke of exhortacyons, may ye be
hardened in youre synne, and thē ys
yt daūgerous. Take hede therfor,
for a litle sin i you is much noted of
the commōs: and in tyos thiges ye
fall Yourefalles, how cā ye punysh
other? So by thys meanes maye
it

yt cõme to passe that synne shall not be punyshed. Thus shal these backbyters haue alway an occasyõ to slaunder Chrystes gosple. For they forget not the euel lyuige, that they maye spye in these Gospelers. But I aske these holye Fathers, whene theye say these gospellers lyue so naughtyly in al kynde of synne and abhomynatyons: whether doo they hate the Synne, that these menne commytte: Orells the gospell, that they so much talke of: Nay, the sinne wyl they saye for verye shame. But yf synne be be the cause, why theye saye thes gospelers be such horemongers such suche swerars, such prowde menne suche coueteous persons .et cc. Yf These Be the Causes: why hadd they not made Statutes (when they bare the Rule) and strayghte Lawes, to Punyshe These

abhominacions with some punish-
mentes at lest as wel as they made
lawes to punyshe with death suche
as red, talked, preached, or wrot
any thinge out of the bybles in the
defence of christes gospel against
their hypocrysye and false doctr-
yne: yea why do they not cal owre
vpon these Abhominacyons in-
differentlye in all menne Seing
euen of ther owne secte be As
sylthye lyues and as wycked As
the other, and A greater number
ye the holy fathers them selues
wylbe knowen to be no sayntes
(I warante yowe) lumtyme. But
wyll ye know the cause whye the
gospel preacheth Agaynste there
hypocrysye, Agaynste there co-
uetousnes, Agaynst their pryde
and vayne glorye: And Agay-
nste theyre blyndenesse spery-
alye in godes worde: And a-
gaynste all there abhominacyons

The

The gosple, ꝑ gospel. Hoc est illud hinc illi clamores. Hec est illa malitia. Thys is the thynge they be agreued with all. Howe carefull therefore and ware, ought they to be in theyr conuersacyon, that shall preache, Teach, wryt or reade or with authority set forth goddes worde vnto the people: for they be as it were messengers sent to spye owte the land. How had they nede to take hede that there be in none of them an euell harte of vnbeleue to departe from the lyuinge God: lest thorowe Infydelyte they Bringe Aue euelle reporte vpon the lande of Canaan. We are Admonyshed here bye These messengers to cleaue faste to the worde of god: To stycke, to bys ptomyse ꝑ eto dylygence in owre vocatione. And to forsacke owre owne wyldome Ye: and to do onely which he commaundeth. For yf

the word of ỹ lorde sayd: destroye
the Jmages of baall, plucke doun
iiii Re. xx iii. the Jdols, destroy the hylaulters,
burne the groues, leaue nothynge
feare theme not, Jame the lorde.
What counceile is there (Jn thys
case) that may be allowed. Hathe
not the lorde sayede to Moyses
sende menne to spye oute the lande
Heb. iii whyche J wyl geue to the children
of Jsrael: Understand (deare bre-
therne) that as Moyses the chosen
seruaunt of god to whom was com-
mytted the gouernaunce of the
chyldrenof Jsrael to rule Jn the
leter. Doth sygnyfye the onely
begotte sonne of god Jesus Chry-
ste, towhom is committed al Judg
Geue. ix v. went rule and poweowt al mens
Hed. vii. in hys spirite: Aod as Melchyse-
dech kyng of salem the hye preste
of god withowet begynnynge or
endynge: doth paynt before owre
eyes

eyes the euerlastyng prestho͡d of
chrystc, whych offred the truebrede
and the truewyne, of whyche who͡
eateth and drynketh: hatheuerlas-
lyffe: so doth this holi land promi
syd to Abraam and hys posterite
signifyd vnto vs ỹ holy promised
dwellynge of the father, that heue-
ly mansyon prepared of chryste
for this elect, thatkingdō in wh:ch
ys ioy and peace i the holy ghoste.
These are the shadowes of good
thynges ts come, and not ỹ thiges
i ther nation iayeth sayut paule) ỹ
thys land of Canaan) whyche was
promised toabraam and to hisseed
and they possest yt in dede wasbut
a shadowe of the euerlastynge
kyngdome of heuen. The Iour-
ney thorow ỹ wildernes: betokeneth
thys myserable lyffe, so ful of tro-
ubles and tẽptacyon. And as all
suche as grudged a gaynste god
in the wyldernesse when any temp-

Hcb. iiii.

Hebrc. x.

 tacyon

The ſtory

beleue, loked onely to ꝑ promyſe ꝑ was proceded forth of the mouth of god, and regarded nothing els.

He dyd not reaſon the matter firſt how he might for another ſõn, that ꝺ former names of godmight

# TENTH ANNUAL

THE tenth annual meeting of the Fr held on the Tuesday in Commemora In the morning a number of members vis where, by courtesy of the Principal, they and Chapel by the Vice-Principal and the display of books was arranged in the Libra took place in the Divinity School in the somewhat by a severe thunderstorm and to and din making proceedings impossible e been marooned in neighbouring building hall. The morning had promised fine we disappointment that the garden party at transferred to the Hall. Here the gues Warden and Mrs. Fisher, and the Bodley S of part-songs

of.xii.men
pacyence, and cõfort of the scrypp=
tures myght haue hope. They are
wrytten for oure learnyng sayethe
saynt paule. Yf theybe wryttenfor
our learnynge it ys reasõ weknow
them. Fra hens shal we learn nacie=

# AL MEETING

the Friends of the Bodleian was
nemoration week, 25 June 1935.
bers visited Lady Margaret Hall,
l, they were shown the Library
nd the Librarian; an interesting
e Library. The general meeting
n the afternoon; it was delayed
and torrential rain, the darkness
ssible even when those who had
uildings were able to reach the
ine weather, and it was a great
rty at New College had to be
e guests were received by the
odley Singers gave a programme

rightfor sayeth mollesthes wordes

D.v. which

tacyon arose, and wold go back a-
gayn into egypt: dyed in the wyl-
dernesse and were not suffrede to
enter into the lande of canaan: cuꝫ
so are all suche vnfaythfull, and
fleshly lyuers, as can not abyde to
haue their lustes restrayned but wold
go agayne into egypte by the flesh
pottes, and all such as wyll not a-
byde by the worde of the lord, to
worshyppe him accordynge as he
hath appoynted, but wold go after
straũg goddes worshipinghã after
ther owne inuentyons: all these
I saye (oneles they repent and be
conuerted) shall not enter ỹ kyng-
dõ of god, but shal lye in ỹ wilder-
nesse, ỹ ys, in ỹ place of euerlasting
trouble & veracyõ. Take hede ther
fore therebe not i any of you ã euel
harte of vnbelefe. Let vs not
shrynkee In thys wyllderneſſee
but pacyentelye abyde the wyll
of god and then be we sure we
shall

shall possesse thys trutefull lande:
for god hath promised, and that ys
sufficient. Loke what he hath spo-
ken must nedes come to passe, and
(god ys mi wytnesse) I dyd euer see
I had any perseaueraunce i chrisi
es doctryn, beleue, that asthe pope
was depriued of his false vsurped
poure: so shuld al hys fayned rely-
gyō decaye, and be vtterly destroi-
ed. For the lord sayeth: euery plaut Math. xv.
whych my heauenly father hathe
not planted shall be pluckede vp
bye the rootes. Not wythe stane-
dynge, yt hathe come forthe fayre
and easylye, and peraduenture
some of these vnfaythefull. Mes-
sengerse hathe broughte In
euell report vppon thys heauen-
ly Canaan, whyche ys the verye
doctryne of. Chryste, as chryste Wath. xiii
callethe yt hym selfe. For I haue
hearde some saye (whyche haue
bene no small fooles) it ys good

in such wayghtye mateꝛs to take good aduysemēt and do al thinges with discretion. Foꝛ yf we shuld ab olyshe and put downe al thinges that gods woꝛde doth not allowe, meanyng the abhomynable abuses of the masse, and the greate dysoꝛ= der of mynysters with suche lyke: greate hoostes, and greate armyes of men wyll inuade vs: And we shall not be able to Indure aga= ynste them. Foꝛ here haue we the scottes one the one syde, the frenchmen on the other syde. The Iryshmen be brute beastes. The pope shal set the Emperoure vpon vs. And all nacyons wyl in vade vs. Ye owr owne countre wyll rebell agaynst vs. Oh Caleb Caleb.

Oh Iosua, here you not what an euel repoꝛt this messengeꝛs bringe vpon the land. Thus yf such lyke tales wyll makꝛ the people rebell agaynst

agaynst Moses. Why rent you not your clothes? amonge these xii. messengers that were sent to spye out the land: was there but two fayth-full menne. But these two when they saw the multytud so farre out of ordez, so voyde of grace, that Moyses and Aaron fell downe vpon there faces to intreate them: They rent theyr clothes, and spake to the hole congregatyon sayeng: The land that we haue walked thorow to spye oute, ys a very good lande: yf the lorde haue luste vnto vs, he shall bryng vs into the same lande and geue yt vs, whyche ys a land that floweth with milke and hony. But in any wyse rebell not agaynste the lorde: And feare not the people of thys lande. For we wyl eate them vp as breade. Their defence is departed from them, but flozd is w vs, be not affraid of the. ¶ Marke wel the wordes of these

two

two faithful Messengers, we wyl
cate the vp as bread say they there
defence is departed from them, the
lorde is wyth vs, be not affrayd, of
them. Oh fayth fayth. Yf all thes
landes and countrees were bent to
come in dede, what should we feare:
Rather should we beleue, ỹ of thes
Enymtes in cõmynge ouer the Ry-
uer, the hole hoost shuld synke: then
ỹ god should faile those that fayth
fully trust in hym. But all thynge
must be done w dyscretiõ, sobryete
and wysdom saye they. But I pray
you what greater wisdome & dys-
cretiõ cã therbe: then to do ernest-
li ỹ cõmãndemẽt of god, & w an er-
nest zele to set forth his truth: what
is yout minde to do: are ye not myn
ded to set forth goddes worde with
a pure cõscience: Are you not myn-
ded to do accordyng to ỹ same: is it
not your purpose to Root out Ido-
latrie: do you not intend to set vp ỹ

treu

treu wourshipe of god: yf cõscience be defyled w̃ couetousnes hozdõe pryde, oz any such lyke vyce: then feare how ye go fozwazd, and take good councel befoze you proceed, foz goddes wozd wyll not cloake ỹ longe, but wyl doutles se it punish ed, ye and al men shal se it. But yf youz conscyence be cleare, and ye seake nothing but the onely glozy of god (though it were with ỏ losse of al youze goodes yf it plesed god so to bryng it to passe) & to do only ỹ he cõmaundeth you: why stay ye are ye afzayde of the numbre of mẽ and the greate gyauntes? is it not goddes cause that you take in hand dare anynatyon venter vpon such a lãde? is not god our sheld & defẽce haue we not apromise that v. shal chase an hundreth, and an .C. shall chace tene thowsandes? Are these vayne wozdes? are they not ouze lykes? do we not se here in the same

Ie. xxvi Deut. xxxii.

in the same story, that when the people would haue stoned Caleb and Josua, for speking to them in this sayth: the glory of the Lorde appered in the tabernacle of wytnesse vnto the people, And the lorde sayd vnto Moyses: How longe shall thys people blaspheme me? And how long wyll it be ere they beleue me, for all the Tokens that I haue shewed amonge them? I wyl smyte thys people wyth pestilence, and dystroy them, and wyll make of the a greatter and a myghtyer people, then thys ys, sayeth ỹ lorde. Consyder well these wordes, cõsyder who spake them, to whom they were spoken, and for whose sake they were wrytten. Oh what case shoulde we be in, yf oure Moyses stode not in the gapp, and prayed hys father for vs? How vnfaythfully do we dayly fal, euen as yt were a peo-

Psal. cvi.

ple

ple that had no god at all: Let vs therefor be warned in tyme. Let vs be conuerted vnto the lorde. Let vs separate oureselues from the trust of menne, from the wysdome of menne, from the vayne confydence of thys worlde, wyth all the vanytes of yt. And let vs wyth a syngle eye and a pure conscyence call vpon the name of the Lorde. Oure medyatour ys alwaye ready to offer out prayers to hys father, and hathe promysed that we shall be hearde, yf we call in fayth. Let vs learne of Moyses and other holy fathers, of Chryste and hys apostles how to praye: For alwayes are there occasyons offerede to a faythefull Manne to Praye: As washere to Moyses for the people. But we had nede to praye for oure selues & to desyre oure Moyses to pray for vs also: for we haue offēded

after

after thys maner. Therefor let vs lyft vp oure voyce satynge vnto lorde be mercyfull vnto thy people accordyng to thyne accoustomable mercyes, do away oure offences: For we haue synned. But yet for thy names sake delyuer vs. We haue taken vpon vs to be of thy golple, and wyth our mouthes we confelle the, but in our deades we deny thee: yet lorde haue mercy, for yt ỹ shuldest plage vs accordig to our deserres: thẽ should ỹ other vnbelouige say: Lo: Behold how God hateth their herelye, and thus shuld thy worde be delpyled and hated of al nacyõs oh be gracyous therefore vnto our synnes accordynge to thy greate mercy, lykewyle as thou hast forborne vs alwaye hytherto be thus gracyous vnto vs for christes sake. Lett all suche faythfull men, as do earnestly study the amendment of their wycked lyfe, say amen. But he

that

that doth not so: let him kepe silẽce
ozels say our lady Psalter: foz such
prayers doth goddes wozd teache
vs, by hys sayntes, which wer writ
ten foz oure learnynge. As foz ma-
tyns mumblers and mass mongezs
with dyrryges and trentalles with
such superstitious prayers, the scry
pture speaketh not of theim. But
thes & such lyke ar ỹ scrypture full.
No vaine bablynge: but effectuall
faythful, & feruẽt, ought oure pray
ers be. Foz the prayer of a cyghte-
ous man, auayleth much (sayeth
saynct James) yf it be feruent. As
it appereth also i this stozy by Moy
ses, which obteyned gzace foz the
people. Foz the lozd sayed: I haue
fozgeuẽ it as ỹ hast sayed. But thos
ỹ haue murmured agaynst me, tell
theim, as truly as I lyue (saytth the
lozde) I wyll dõ vnto youe: euen
as ye haue spoken in myne eares.
Your cazkasses shall lye In the

Iacõ.v.

wylldernes, and all ye that were numbred frome .xx. yeres and aboue, whyche murmered agaynste me shall not come into the lande couceruynge the whyche I lyft vp my hande that I wold let youdwel therein( saue caleb the sonne of Iephune and Iosua the sonne of Nū. And so ther dyed and were plaged before the lorde all the men whome Moyses sent tospye oute the lande and cam agayn and made the hole multytude to murmure agaynst yt because ỹ brought vp a mysreport vpon the lande that yt was euell. Here shall yt be very necessary to remēbre ỹ wordes of ỹ hiepreistes & pharyses(whych gathered a coūsel after ỹ christ had raised lazarus)& thei saied what do we: this mā doth manytokēs yf: we let hi go thus, al mē wyl beleue in hi, then shal the romans come and take awaye all oute lande and people. Now with

Ioh. xii.

fourty yeres after(as the hiſtories plainly declare) was ieruſalem deſtroyed in dede of the romans and the moſt part ſlayne and led away captaine. But why trow ye? becauſe they ſuffred chriſte to preach and his doctrine to be publiſhed? nor but becauſe they myſtruſted leſt yf they ſhould haue ſuffred him, the romans ſhould come, as they dyd i dyd: Quod verebantur hoc accidit illis. Take hede therefore that there be not in any of you an euell harte of vnbelefe to depart from ỹ lyuyng god. I ſay take hed, for he ỹ feareth the hore froſt the depe ſnow ſhal fal vpon him, and ſurely yf ye feare the dyſtruction of your bodyly ſubſtaunce thorow infidelite & myſtruſt of goddes mighty hād: it is to be feared leſt he ſhal deſtroi you both body & ſoule Loke to it al ye ỹ holde ſo much of youre polytyk wyſdome, for goddes pleaſure.

hys

hys cõmaundemẽtes, passethe mãs wysdom and reasõ. He wyll not be mesured w̃ mans polycye. He wyll wourke with hys myghty power, whereas mãs reasõ cãnot vndertãd it. For these messengers that were sent to spye oute the lande, perceauing the multytud of people which were myghtye, & the stronge cityes that were in the land: Agayn consydezyng the greate gyauntes ỹ weze there also: thought it could not be that they should get the contre, for it stoode not with reason. And therfoze murmurede they and wyshed that they had dyed in egypte, oz ỹ they mought dye in the wyldernes and neuẽ so it caine to passe for the vnfaythfulnesse: they weze plaged and dyed in the wyldernesse As many as murmured. But Josua and Caleb were left Alyue and preserued by the wonderful powre of godz that because of their stedfast

fayth

kayth ȳ they had in the promyses of the lorde. But the people wolde haue stoned thē, euē for there kayth fulnes. For ȳ other.x. loke vpon ȳ strong mē & great cetyes but these mē loked vpon the people w̄ them But alas for the blendenes of the worlde: for as the kalse prophettes lys of god & confozted the profetes were alway the gretteste numbze: so were the rude multytude coutynually bent to beleue the moze paree and to stone crucife burne & hang oz with some other cruel tozments rydde suche all waye As brought them the truth. As we se it cupdent in all the holye scriptuzes by the prophets, by christe hym selfe and his apostles. And as we haue sene also by good experyence in o'wre dayes. But the lozde is alway at hand to delyuez those that kaythful trust in him, he cōfozteth them and helpeth them. For ethe, he delyue-

reth thē by hys myghty hande owt of the tyrañes hāds (as he dyd thes .iii. men with the appearaunce of hys glory in the tabernacle, and as he dyd the .iii. chyldren out of the burnynge ouen and Danyell owte of the lyons dēne with many such like) ouers with greate victory and tryumphe, he geueth them strength gladly to suffer death, whereby hys name is more, glorifyed, then yt was before by their lyfe. Examples of thys are plenteous: Not onely in chrystes passyon and deth, seuē with other dyscypples and Apostles: but also in our tym many haue suffred most cruell tormets & bytter death. Whose greate patyence and constant fayth, hath prouoked a greate numbre (ỳ purpose of god so determynig) to receaue the gospel and with gladnes to embrace the doctryne of chryste. Thus doth the lord try hys electe with trouble and aduersyte, that fayth may shyne

Dan. iii. iv

Ma xxvii
Mat. xv
Luc. vii.

and

& appere in hys ryght kynde. And
onles it be tryed howe shall ye be Gen. xxii
knowen: how cowld we haue spo-
ken somuch of Abrahams fayth yf
the lord had not tryed it? The lord
bade him kyl his only begoten son
Isaac and make a sacrifyce of hi,
yet hadhe promysed him before that
he wolde multyplye him and make
him a great people. Nowe wolde rea-
son haue thought that forasmuche
as the lord had promysed him that
in his sead al nacions of ỹ erth shu-
ld be blessed & hauig nomo childre
but ỹ sam one, & then cõmaũded to
kyl hi: reasõ (I say) wold haue per-
swaded him ỹ it had bi but foly to
loke for ỹ forme; promes. yea grete
sort of mẽ wolde haue grudged &
murmured, as we se by ỹ childre of
Israel at euery tẽptatiõ in wilder
nes almosti euer age & euẽ in oute
daies, very few excepted. But this a
braã, set forth for exãple to al the ỹ

Dum. b. laue

reth thē by hys myghty hande owt of the tyraūtes hāds (as he dyd thes .ii. men with the apperaunce of his glozy in the tabernacle, and as he dyd the .iii. chyldren out of the burnānge ouen, and Danyell owte of the lyons dēne, with many such like) ozels with greate vyctory and tryumphe, he geueth thiem strength gladly to suffer death, whereby hys name is moze, glozyfyed then Yt was befoze by their lyke. Examples of thys are plenteous: Not onely in chrystes passyon and deth, steuē with other dyscypples and Apostles: but also in our tym many haue suffred most cruell tozmets & bytter death. Whose greate patyence and constant fayth, hath prouoked a greate numbre (ỹ purpose of god so determynīg) to receaue the gosple and with gladnes to Imbrace the doctryne of chryste. Thus doth the lozd try hys electe with trouble and aduersyte, that fayth may shyē

Den .iii. .iv

Ma xxvii
Mar. xv
Luc. vii.

and

& appere in hys ryght kinde. And onles it be tryed, howe shall ye be knowen? how cowld we haue spoken somuch of Abrahams fayth, yf the lord had not tryed it? The lord bade him kyl his only begoten son Isaac and make a sacrifyce of hi, yet hadhe promysed him before that he wolde multyplye him and make him a great people. Herewolde reason haue thought, that forasmuche as the lord had promysed him that in his sead al naciõs of ỹ erth shuld be blessed, & hauig nomo childrẽ but ỹ sam one, & then cõmaũded to kyl hi? reasõ (I say) wold haue perswaded him ỹ it had bi but foly to loke for ỹ formes promes, yea grete sort of mẽ wolde haue grudged & murmured, as we se by ỹ childrẽ of israel at euerye tẽptatiõ i ỹ wilderness almosti euyre age & euẽ i oure daies, verifew excepted. But this abraã, set forth forã exãple to al the ỹ Gen.xxii

beleue, loked onely to ỹ promyse ỹ was proceded forth of the mouth of god, and regarded nothing els.

He dyd not reason the matter fyrst how he might for another sõn, that ỹ former promes of godmyght take place, he nether murmured nor grutched but dyd as the lorde bad hym. For he dowtednot (saieth saynte paule) in the promyse of god thorowe vnbeleke but was stronge in faith, and geue god ỹ prais, and was sure that loke what god promysed, he ys able to make yt good. & therfor was yt recounted vnto hi for righteousnes. Now must I her admonish al mẽ ỹ professe chryst to behold abraãs fayth, ỹ we maylike wyse cleaue to ỹ promises of god as our father abraam dyd. For saynt paule sayeth whatsoeuer thinges ar wrytten afore tyme art wrytten for oure learnynge, that we thorowe

Rom. iiii

Rom. xv

patient

pacyence, and cõfort of the scrypt-
tures myght haue hope. They are
wrytten for oure learnyng sayethe
sayntpaule. Yf theybe wrytten for
our learnynge it ys reasõ we know
them. Els how shal we learn paci-
ence: how shall we all haue hope
onles yt be thorow comfort of the
scryptures: howe should abraams
fayth be knowē vnto vs, yf yt had
not byn wrytten for our instructiõ:
or howshuld the wordes of ỹfather
spoken to moyses, ād speacyaly the
cõmaundements be knowen to vs
yf they had notbyn wryten: it was
by ỹ hygh prouydence of god ỹhis
word was awaye reserued in wry-
tynge ỹ we (as saynt paule sayeth)
thorow pacyēce, & cõfort of thescri-
ptures might hauehop this is wel
knowene by that the lorde gaue
hys lawe in Tables of stone
to. Moyses. to be redd tothepeople
Atherfore sayeth moisesthes words

whych I commaunde the thys day,
Deut. vi. shalbe in thyne hart, and thou shalt
shew them vnto thy chyldren, and
shalt talke of thē when thou art at
home i thin house: And as thou wal
kest by ỹ waie, & whē ỹ liest downe,
and when thou rysest vpp: and thou
shalt bynde them for a signe vpon
thy hand & they shalbe a warnyng
betwene thyne eyes, and thou shalt
writ thē vpō ỹ postes of thy howse,
& vpon thy gates, etc. Agayn, take
hede therfore ỹ ye do al the cōmaun
demēts & lawes which I set before
Deut. xi. yow thys daye. etc, Also, what so
euer I cōmaunde you, ỹ take hede
ye do only to the lord, & put you no-
thinge thereto, nor take ought ther-
from. etc. Beholde ẅ what care the
lorde geueth his cōmaundemēts, ỹ
they shuld not be forgotē. Dylygēt
therefore were ỹ prophets alway to
writ forth ỹ wonders ỹ god hath al-
way shewed for ỹ childrē of menne.

The

The lorde sayed to Josua: Let not the boke of the law departe out of thy mouth but record therein both day & nyght. Now yf these cōmaū- dements be forgotte so ỹ we haue thē not i our hart: Thē shal we haue li- tel pleasure to talke of thē. For the mowth talketh of ỹ aboundance of the hart. Yf they be not in our hart nor in our mouth: it is not possyble that we should be doynge of them. Yf we be not doynge of the lordes cōmaūdements: surely we tourne to the ryght hand or the lefte: we adde we diminishe: we forget ỹ true wur shyp of god: we serue Idolls & fo- low our owne inuētions: we forgete Abrahams farth: we forget Moy- ses doctrine: we forgett Caleb & Jo sua, Christ & all his apostles, wyth al their doctrine of pacience throw whiche we should haue hope. Alas what case were we i when we knew not what, was the olde testament

Iosua. i.

Mat. xii.

nor

whych I commaunde the thys day,
shalbe in thyne hart, and thou shalt
Deut. vi. shew them vnto thy chyldren, and
shalt talke of thē when thou art at
home i thin house: And as thou wal
kest by ỹ waie, & whē ỹ liest downe,
and when thou rysest vpp, and thou
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Iosua.i.

Mat.xii.

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shew them vnto thy chyldren, and
shalt talke of thē when thou art at
home i thin house: And as thou wal
kest by ỹ waie, & whē ỹ liest downe,
and when thou rysest vpp, and thou
shalt bynde them for a signe vpon
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Iosua.i.

Mat. xii.

not

nor what was ỹ new: ỹ byble was
iii.Re.xii an vnknowen thynge with in these
xx.yere Here i Englande. Jeroboã
had inuented vs a new law, a new
wurshype of god, for he knew wel ỹ
the people would haue such deuoci
on that they must nedes haue what
to wurshype, as we se by the Jsra-
elytes i the wildernes whith assone
as Moyses was gone into the mõ-
te to talke with the lorde and to re-
ceaue the cõmaundements, by and
by they must haue some symilitude,
some lykenes of god, some on thing
Ex.xxxii or another to directe theyr prayers
vnto. And therefore made them a
golden calfe and wourshyped yt.
And Jeroboam I say knew well ỹ
the people must nedes haue some-
what to wurshyp, and he feared lest
(yf they should go to Jerusalem to
wurshyp) he should lese hys kyng-
dome agayne, & therefore he made
them two golden calfes, Jn Dan &

Bethel

Bethel, Owr Jeroboam lyke wyse after that he came to that great dignytye that he was called, Pater Patrum Caput Ecclesie. etc. with such lyke: he knew wel that yf the people shoulde know the scripture, and be brought vp in the symple doctrynt of chryste that he culd neuer contynew so prynce lyke cleane contrary to the doctryne theyrof, nor non of hys. Wherefore dylgent study was had to inuent scruyces, wurshyppyngs, exposytyons, lawes, concelles, ceremonyes, sacramentes, wyth all the goodlyeste Jewelles and costly apparell that moughte be had, so that at the laste the hole worlde was rauyshede wyth that greate holynes. Than became the mynysters of thys Jeroboam in euery contre the greatest menne of the world. Noo Realme but Cardynalles were the cheyfe in the concell and ruled the hole Realme,

Byshopes

nor what was ỹ new: ỹ byble was
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Bysshopes

byshoppes were Ambassatoꝛs and of the preuei coũsaul. Deanes and prebendaryes were the kynges phesycyãs chaplens and stuardes: Parsons & vycarswer great Loꝛdes stuardes & chaplyns. I speak nothyng of abbotfes pryours pro vyncyalls with such a rablemente of cloysterezss. What dyd all thes did they thach the peoplethe golple of Jesus chryste: dyd they teache the people fayth in chryst, loue and charyte, meakenes, gentplnese, symplycytie sobryzte, chastyt lybezalyte, and to dispyce the woꝛlde and to go thoꝛowe the wyldernesse with. Moyses aud Chry ste theyr to be tryede whethere theyr fayth were Lyke Abrahams, constance and lyuely in the promyses of god: Alas fewe of them co'nlde teache Any thynge at all, foꝛ they were (foꝛ the moste) parte greate menes

sonnes

sonnes brought vp in hawkyng & hũtyng. They knew not the gospel, peradventure they wold let there chapiens to preach the master ctiẽ tence, and the legend horrye, yf he brought .i. ii. or. iii. of the doctors, oh what a learned man was that, but these great men toke thet plea sures. They knew not what fayth ys, but Imagened, that they had fayth when they beleued ther was a god that Jesus christ was hys sonne and born of the vergyn mari .etc. but now they thought thys to be to lytyl to bringe them to heuẽ and therefore al the masse matins. euen songes, . Dyrges holye breade holywater, palmes ashes wythe suche Other geare shoul= de be a meane, And speacya - ally e thẽyre newe sacraments and Idolls that Jeroboam had sett vp. and therefore they heldẽ stou - tlye that fayethe ouelye cowlde

not

not iustified, nether could wyth faith
ōly be accepted into goddes fauour
for they knew not what thys lyue-
ly fayth that abraam had meante
let paule sai whāe he wil, the churche
was aboue pale, and all the scrip-
ture now was ther lyuyng lyk vn-
to other men, or wurse ank the
cause of al o thers myschef for they
were as prowde, ēbyous, and malt
cyous, as ani men wer in the world
ye a man had byn better to haue
had the dyspleasure of .x., other thē
one of them. They fared as wel &
had as many daynte dyshes as any
lordes in the realme and more qui-
etnes a great deal. This could not
be wyth out wemē. Whether they
were whoremongers, adulterers &
wurse, let all the world be iudge.
Noman toughte more to be alofte
in the world then thei did: and such
greate houses, horses houndes sho
tynge dysynge, open house for gen-
tleme

kylmēne,ther seruantes In veluet and chaynes of gold. What temtatyon they had in in the wyldernes I can not tel, onles they were tempted with ladyes and gentyllwomen that vysyted them. But sure they tempted other and mad them go thorow the wyldernes and thorow the fyre also. Alas they had no mercy vpon a poore wreche ỹ once opened his mowth agaynst them, but cryed owte heretike, heretyke, burne, burne, fagotts, fyre But hys examynatyons was not harde of the lay people for feare. Alas yf the lord had not lefte vs sede: We shulde haue bene, As sodome, and lyke vnto Gomorra. Be wyse therfore (o ye kynges) be learned ye that be Iudges of the erth, lest the lorde be angrye with yow and ye perysshe from the ryght way. But kynges were alwayes kepte dionge wyth warres yf Psal.ii.

they had any learnynge, and lyke to smell out any of their wyles, or yf he wold reforme any thig. Loke how thy handled king John. Thomas becket was one of their saints but gentell teader loke vpon hys liff in the legend the boke of saints lyues. I am sure they haue wrytte the best thei cowld for him, but yet mayke yt well. There was noman inought study the scripture before he had bin Master of art, and then was yt nothinge worth tyll he had studyed the doctors, counsels, and decrees, the whych ys more thenaman ys able to do in all hys lyffe though he lyue. xxxx. yere and to saye hys serupce belyde, whyche all prestes were bownd to doo on payne of dampnacyon. Thys I speake of our doctors in the vniversytees: As for oure prestes in the contree: the dayes bathe byn that be was counptedd a greate clark

clarke that coulde tell whome he
ſhoulde ſerue to morowe. They
knew not what the byble meanthei
were not acquanted wyth the new
teſtament. Some of them thought
yt ſhuld be herysy becauſe yt was
called the new teſtamente. For this
worde now offended then greatly
But now they be well amended for
ſome of them wylbe able to reade
Englyſhe wythyn a whyle though
yt be ſore againſt thez wyl. I know
wel they can not abyd the heazing
of this, nomeor then theſcribesand
phazyſes cowld a byde chryſt when Ma.xxii
he ſayed wo be vnto you ſcrybes
& phariſies for ye ſhit vp the kyng-
dō of godbefore mē. etc. but weper-
advēture they wyl ſay, we denynot
chryſte put we wurſhyp Chryſte
and therefore we kyll them that
wyll nott beleue in Chryſte.
But ſaieth Chriſte: tak hede that
no man decaue yow. For ther

shall many come and saye: I am
chryst and shall deceaue many: but
when ye se the abhomynacyon of
desolacyon stond in the holy place
.etc. then yf any man shal saye vnto
you: lo here ys chryst, belene yt not.
Jeroboam was not so madd to say
ye shal beleue no more in the lorde
Re, xii but in straunge goddes: but he sai
ed yt ys muche for you to go to Je
rusalē, behold therfore these shalbe
youre goddes. etc. hys meanynge
was that they shoulde do to these
godes the same wurshype that
they dyd before at Jerusalem. And
our Patryarkes. Pretend Christ
altogether. But the wurshype
that he prescrybed vnto vs was
gone. Hys Doctryne wyth all
the scryptures had they locked frō
vs so that none of vs durst loke vp
on yt in the tonge that we vnder-
stod, so that we could haue but
small hope thorow comfort of the
scryp

ſcepptures. Alas how was yt poſ-
ſyble ẏ we ſhould be obedyent vn
to the voyce of oure lozde god and
walke in hys wayes, whē we knew
them not, noz coulde we tell what
they meant: but moſt hazti humble
and Immoztal thankes be geuen
to the almighti god, which thozow
the merytes and pzayer of oure mer
cyfull Moyſes, hathe ſturred the
harte of noble king henry the. viii
to deſtroye the abhomy nacyons
of thys wycked Jezoboam. But
chefly of al other thynges (as we
are moſte bownde at thys tyme) ou
ghte we to lawde and pzayſe the
lozd whych of hys tēdez loue lyke-
wyſe hath geuē vs a yoūge Joſias
which (by ẏ grace & power of ẏ lozd
) ſhal (thozow his godly gouernour
& counſellers) kynſh the building
of the holy tēple whych his father
begamme accozdynge to the patron
ẏ ẏ lozd hath perſcrybed ithe goſple

of

of hys onely sone Jesus cryste our lorde. Howbeit we are not yet paste the wyldernesse, we are not yet entered the lād of Canaan: for although the lorde haue & doth dayly plage such vnfaythfull messēgers, which haue not ernestly beleued hys word but feared men more then god: yet ceaseth not temptatcyons, troubles grudginges & murmuringes. For som wrig & wrest to go backe agayn into Egypt & do as ther forefathers haue done, for ther is plētey of gold & syluer meate & drynke, there mought we fyl our belyes by ỹ flesh pottes. Ther was more plēty (saythey) of all maner of thinges i one toune thē ther is now i a whol shire: more mirth & pastim i on day, thē is now in a whoe yere. Jt was neuer mery sēce this new learnig cā vp. Thys say they ỹ cā not abyd ỹ scarcyte i ỹ wyldernes, nor any tēptaciō in ỹ deserte. Āother sort which be polytik

men

men t)hey wolde forth w agood wil for they care not, which end of ẏ ſtat go forwarde: ſo they mighte not be i dãger & might alſo get ſũ what bytt Thes mẽ beaſtraid of ẏ canãites mo abites amorites w ẏ reſt of ẏ natiõs, & ſpecially the Enyckes, which be great Giaunts. The byſhop of Rome is agreat mã & hath done many fetes of armes i his dayes. I knowe wel his biſhoppes & other prelates beare agreat ſtroke yet in many cõtrees. But what ſayeth Joſua and Caleb; Their ſhadowe is departed from thẽ, the lord is with vs feare thẽ not therfore. And ſurely (as i ſayed) yf your conſcyence be clere ſo ẏ yow ſeke nothig but the glory of god: yow nede not feare men. But nou is ther another ſort of mẽ, which after they perceaued ẏ god had opẽly plaged ẏ gyndgig people for their vnfaithfulnes, ſuch as wold go back agai into Egypt: i ſo much ẏ they perceued ẏ ẏ lord wold haue

them go forewarde to cõquere the
land: these mẽ come to Moises ther
Gouernoures and captayne and sayd
to we be here and wyll go vp vnto
the place of whych the lord hath spo-
kẽ vnto vs. For we haue sined But
Moyses sayed: why go ye on thys
be yonde the word of the lord it wyl
not com wel to passe wyth you, go
not vp therefore. etc. but they wold
forth euen into the toppe of the hyll
there was no remedy, & there were
all slayne. Very notable ys thys
place for vs and worthy to be had
in remembraunce. For here maye
we perceaue howfrowarde vnruly
the multytude of mẽ are alway to
be obedyẽt to the voyce of the lord
euen wai ar we prõe & redi to fal frõ
ỹ word of peare, thei were not so far
of ỹ right hãd, but now thear as far
on ỹ left hãd they wer not so slacke
before, but now thei beas hasti, & al
beside ỹ word of ỹ lord. We haue
sinned sai thei: and whiso-verelybe

now the people wold goe vp where the lorde wold not haue them

cause they wēt not forwhat ꝯcōmaūdemēt of god but grutched & now they were commaunded to tarye and not go, & yet they went. Theye thought to haue made amendes & marred altogether. A good lessone is this also, for our good intentes What so euer is done of a good intent say ouze fathezs is merytozyous. And it is playne that these men went forth euē of such a good intent, & yet were slayne, because they hazkened not to the voyce of the lozde, wich spake vnto them by his Prophet Moyses, as he speaketh daily to vs by chzist & al the pzophetes and apostles, Take hede therfoze therbe not i any of you an euel hazt of vnbeleke to depazt frō ỹ lyuig god. But these mē zepēted & weze sozy, they weze cōuezted. Yea they weze cōuezted frō Ignozaūce to ezzoz. They wold not go forth before at ỹ wozd & cōmaūdement of godz now they wold not tary at ỹ

nota

good intente

cõmaundemẽt of god, but forth wout any ſtay or let. Some ther be yͤ perceue yͤ pope & hys gard to haue ledd vs blyndly thys many yeres into a ſhãful cõfuſyõ of our faith & of yͤ true wurſhip of god. And now therefore wout al ad upſemẽt & diſcretiõ wold deſtroi altogether & care not whether ther be any mynyſters or no, ſo they may haue yͤ landes & benefyces of theſe blynde guydes. they care not whether ther be any ī their rome or no, or whether godes word be preached, or yͤ ſacramẽts miniſtred or no: I mean not yͤ. vii. ſacramẽts after yͤ miniſtraciõ of theſe caterpyllers whych do all for lucre but cuẽ chriſtes ſacramẽts which he hath ordeyned to cõfirme our faith ī yͤ word. but yͤ mẽ I ſay be ſo haſty forewardto kil yͤ canantes & other of yͤ nacyõs, becaus thei woldhaue their pleſañt lãd to dwel ī it balik: for they wẽt beſid yͤ word of yͤ lord. Many ther be that get ſpyrytual

The mynd of the vngodlie people with rome.

landes and possessyons. prebendes
benefices into their hãdes, but how
many be there that labour in aman
of good knowleg, to enioye suche
lyuynge: no tye (saye thei) yt ys pe-
ty that euer he should be trubled wᵗ
yt: For the possessions and rytches
doo corrupte euẽ the best preachers
(as yt hath happened in dede) But
alas good men how careful be thei
to good preachers, to prouide that
thei be not corrupte withe greate
lyuings, but I meruayle thei haue nota
no pety vpõ thẽ self. I promise you
ỹ yff good preachers whiche haue
knowlege in chrystes doctrine and
haue bene tyed in ỹ wildernes wᵗ tr
ouble & temptaciõ, yf thei I saie cã-
not wel vse these riches & possessiõs
accordingly, but must be corrupted
wᵗhẽit shalbehard tomak mebeleue
ỹ you which haue not somuch knowle-
gig sã doctri netherhathyou ỹ faith
bin so wel tired shuld vse them wyth
out

owt a corrupte conscyence, whyche shalbe to your owne damnatyon.
a rancat
Take hede therefore ỹ ther be not i any of you an euel hart of vnbeleue to depart frō the lyuynge god. And remembre that saynt Paull sayeth coueteousnes is ỹ roote of al euel. I would to our lord men knew and would consyder what a strayte reconynge we shall all be called vnto, where we shal answer for the myspēding of euery farthyng ỹ ỹ lorde hath cōmitted to our gouernāce, Then shal we say alas ỹ euer I tok such paynes & trauaile for ỹ which now is becōe myn euerlastige shāe & destructiō, but what shuld it auail to speak against that vice of couetеousnes: nothinge at al. And this is one cause that maketh many mē to hast so fast forewarde. But these mē that came to Moyses & would go so fleshly agaynst their enymies went vp ito ỹ mowntain. Moyses bade them

thē tary & take the lorde w thē they
shold sped the better, but they wold
not tary, for they had byn to slowe
to go forewarde at the cōmāndemēt
of god, & therefore, now they wold
make more hast, wher as before they
had beleued to enter into the kyng-
dome of heuē by their Idle inuēted
superstitious vaine worckes (or at
lest way they thought them amean
the rather to obtaine), And therfore
grutched at the doctrin of ỹ gospel
& thought it a new scole inuēted by
these new felowes (as they teyrme)
cōtrary to the mother holi churche:
now they were cōverted from that
popish faith, & begyn to runne ano-
ther way, euē into ỹ mowntaine aty
fyrst daish, whether Moyses wil or
no, And they say: yf I be predesty-
ned to be saued: I shalbe saued, do I
neuer so euel. Yf be predestined to
be dāned: I shalbe dāned do what
I wyl, & lay any mā what his wyl.

wher

wherfor let vs be mery and let god worke. These mocions god of his infinite goodnes & mercy cal the to grace) I may thinke well inough yͤ they be vessels of wrath ordeyned to dānation, euē very brut beastes destytute of all grace & wisdō too. And although I wil not say yͤ it is synne agaynst yͤ holygost: yet surely it is gret blasphēy, with such lightnes or rashnes without discretiō & iudgmēt & hūblenes of mīd to talk of yͤ hygh predestinatyō of god. but I let the passe as thos whō al wyse mēhonest alerned do vtterli abhor But ther be other mē, which clyme not fully so high, as thes. But how much they differ tröyͤ other I cane not tell. Thes be such sort of mēn which hold yͤ fayth is sufficyent so yͤ no wurckes are necessarily requi red to our iustifycatiō. Truth it is we nede no worcke of our owne to be iustified or to be made righteous iyͤ sight of god, for it is yͤ work of god to beleue i him whō he hath sēt: that

Iohn. vi

is Jesus christ, by ẏ which faith on
ly we are iustified in ẏ sight of god.
But is it not necessary trow ye ẏ J
declare this faithe to my brethren
els why sayth christ euery good tre Ma vii
bringeth forth good frutes. etc. &
by ther frut ye shal know them. Yf
you will say ẏ you declar your faith
to your brethrē by ẏ cōfessiō of your
mouth & say ye beleue, & yet do not
ẏ workes of beleke. christe sayeth to
yow not al they ẏ say lord lod shal
ter itoȝ kingdōe of heuē, but he ẏ
doth my fathers will which is iheuē
The lord is no such idle or vaj wor
kmā ẏ leteth trees which shal beze
no frut, for doutles his good trees
shal bryng forth good frute onles
they be takē vp before cōer & spring
tim com, & whilo to reward or recō
pence his maker of his benefites no
ne. He careth not for our rewardes
nor recōpence, but he doth it becaus
we shaldo good to his housholde &
declar to thē what goodnes J haue
receiued at the lordes hande for

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mouthz say ye bleue, & yet do not
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ter into ỹ kingdōe of heuē, but he ỹ
doth my fathers wil which is iheuē
The lord is no such idle or vaī wor
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ne. He careth not for our rewardes
nor recōpenc, but he doth it becaus
we shal do good to his houshold &
declar to thē what goodnes I haue
receiueed at the lordes haude: for

ther sakes, that euery membre mig
ht do good one to another, he askeh
nothinge but thankes, but al is for
owre own cõmodyte that we shuld
helpe eche other with such loue as
he hath showed vnto vs, by doing
wher we declare our electyone in
chryst and make owre callyng sure
there is no man that loueth hartely
: but he hath pleasure to do the thig
that deliteth him whom he loueth,
that he mought seal his fryndship
to contynew. contynew in my loue
(sayeth chryst) yf ye shal kepe my
commaundementes ye shal byde in
myloue, euen as I haue kepte my
fathers cmomaundemẽts and byd
in hys loue. Here wyl they obiecte
and say, that forasmuche as saynte
John saeth yf we say that we haue
no synne: we deceaue our selues &
the truth is not in vs: Yt were but
pharysaycal pryd to seake to be so
vpryght in the law, as though we

could

coulde be withowte fault for we
ſhall be ſynners do what we wyll.
And Saynt Paul ſaeth we holde
a man is Juſtyfyed by fayth with
oute the wozkes of the lawe. And
Peter ſayth thozow faith doth god
puryfy the hartes. Wherefoz yf we
haue fayth it is ſuffycient. Yf theſe
men dyd truly vnderſtand fayth:
They ſhuld know that it is alyuy-
nge thing, a myghtye thinge wur-
kynge by loue, that faythe dothe
ſaynt Paul meane to the galathyās
where as he excludethe al thinges
ſaue faith, which faith (ſayeth he)
is myghtye in wurckynge by loue.
As we ſe how it wroughe in abra-
ham and al the holy fathers. For
yf abrahā had not bin obedyēt to the
voyce & cōmaūdem ēt of god as we
rede of him: how ſhuld it haue bēſo
much knowē vnto vs that his fayth
was coūted vnto for tyghteouſnes
yf Caleb & Joſua, had not declared

Rom. iii.

Act. xv.

Gale. v.

ther faith to the people how could
we haue learned by thē to be faith
ful: one mā ſercheth the ſcryptures
and fideth there: thus ſayeth ỹ lord
And then ſearche his own polityke
wytte and weyeth the matter with
his owne reaſon whether it be beſt
to do ſo or no, as the lord cōmaun-
deth: doth thys mā wurcke by fay-
th: another lykewyſe ſercheth the
ſcryptures and fyndeth ther: thus
ſayeth ỹ lord. He ſaieth yf I beleue
it is ſuffycient: doth thys man wu-
rck by faith: or doth he know what
fayth is: is fayth ſuche a common
thing ỹ euery mā may haue it whē
he wyll: or hath euery man fayth
that hath redde in the ſcryptures:
no, uor many which haue great kn-
owlege in the ſcryptures: for many
can teache other the lyberty of the
goſpel: but they thē ſelues be ỹ bōd
ſeruaūts of corruptyon. Yet thele
men imagen ỹ they haue fayth that

iuſtifieth

iustifyeth. But fayth is not mans
imagynatyon. For how can they ii. Thess
haue the iustifyenge fayth, that
contenewe in extortyon and cou-
tousnes, i wordome and adultery
in enuy and wrath, excesse and dro-
kenesse, blasphemy and periury, or
in wycked superstytyon and Ido-
latrye, with all kynde of abhomy-
natyon: wolde ye haue me thinke
thys man to haue the iustifyinge
fayth? no. For beSure ye ye whore- Ephe. v.
monger or vncleane person, or co-
ueteous person (which is a wurch-
ypper of ymages) hath no heritaūce
in the kyngdome of chryste and
God. Let no mane deceaue yowe
with vayne wordes, for because of
these, commethe the wrath of god
vpon the chyldedrene of vnbelefe
etc. All these euill worckers be the
chyldren of vnbelefe. Let thē baost
of fayth: let them boost of the gospel
Yea let them cast owt thes deuelis

of other men in the name of Christ: yet shal he saye vnto them I neuer knew you, depart from me ye wurkers of iniquite. The Jewes boasted them selues to be abrahams chyldren. But Chryst sayed vnto them if ye were abrahams chyldre, ye wolde do the deades of abraha. Herevnto pertayneth that of saint Jaines where he sayeth: Ye se then how that of deades a man ys iustyfyed and not of faythe onelt. For although abrahams faythe were knowen Inough vnto god, whych sercheth the in warde partes and Justyfyeth the harte yet cowld not we haue seen hys so greate fayth, onles yt had bin declared by some outward werke which inought assertayn vs alsoo of his iustificacion bi faith and although we be iustified by ỹ syght of god by fayth onli (which is also ỹ gyft of god) yet is it necessari ỹ we declar our faith to ỹ breth

by

by oure obedyence to the wyll and cõmaundements of god (and not by the commaundemẽts of popes and bysshoppes) what a greate gyft I haue receaued of the lorde, that I mought the rather prouoke them to do lykewyse. For other wyse we can not be ioyned together in one faith. For my brothers faith ys vncertayn to me: onles I se the frutes of yt appeare, although god know the harte. Therefore sayeth saynte James shewe me thy fayethe by thy deades and I wyll shewe my fayth by my deades. And then as the belefe of the harte Justyfyeth before god: So do the workes of fayethe Justyfy before men. That ys doth declare oure Justyfycatyon vntomen. Thys ys plain by saynte James wordes when he sayeth fayth wout deides is dead. & agayn: ye se how fayth wrought whyis deades so did ydedes spring

of faith for faith was the wurkers
Thus do we make. Paule and
James agree. For whereas saynte
Paule excludeth (as ys sayed be-
fore) all maner of wurkes, euen the
very wurkes of the lawe in iustifi-
catyon, that iustificatyon myghte
come by the onely fayth in Jesus
Chryste: euen here doth he declare
what fayth he meaneth: fayth say-
eth he whych by loue ys mighty in
operacyon. Yf yt be no wurkynge
fayth: it ys not the fayth that saint
Gala. v. Paule speaketh of. Take hede ther
fore brethren that there be not in a-
ny of yow an euell hearte of vnbe-
lefe to departe from the lyuynge
god. Take hede I saye and be
not deceaued: for faythe ys not so
small a tryfle as men esteme ytt.
For to saye faythe onely Justy-
fyethe ys sone spoken. But
to knowe the. Wurkynge off

yt, and howe yt appzehendeth the
mercy of god offred vs in Chzyste:
ys a greate matter. Fozthys kayth
that we speake of when we saye
kayth onely tustyfyeth: ys a lyuely
thynge (as ys sayed) whych wuz-
keth by lone in the holy gost, Foz
there ys no synne raynynge in our
mozrall bodyes but thys kayth as-
saulteth yt, & by lytyle & litryle dzy-
uethyt a way. As whē we begynne
to wax carefull foz the thynges of
the wozld, to couett aboundaunce
of rytches: kaythe sayethe, Be
not carefull what he shall eate oz Ma.v
what ye shall dzynke. etc. Care
not foz tomozowe and so kozthe, as
foz aboundaunce, howe cane a-
kaythfull man be quyett wythe a-
bowndaunce seynge hys bzother
in necessite: what kaith hath ỳ mā
whyche sozowethe nott ate hys
neyghbours greiffe: howe doth
he sozow kozhis neighbours greifẏ

labourethe for hys owne priuat pro
fyte withowte any respecte of hys
neybouresnecelitee. Wher be not
these men that seake al to thē selfe
euē with the greate losse & hurte to
the neibours: wheze is fayth which
byloue is myghty in opezacion: yf
we be idle & seke not one way or o-
ther to profyte the cōmeu wealth.
faith sayeth: In ỹ sweate of thy bz-
owes shalt ỹ eate thy bread, and he
ỹ labozeth not shal not eate. etc. yf
I loue my neyboure as my selfe:
howe can I be idle al day, & at euē
eate my brothezs supere ỹ he hathe
loore labozde for al day. It is a to-
ken of smal loue truly. But who
wyl yet labouz and may be Idle:
or yf they do labouze, what labouz
do a greate numbze of men study
how they may get a way al that be
longeth to the pooze: To them selfe
Truly it were better theye wezе
Idle. Alas wheze is fayth
which

fr. no faith

which by loue ys myghty in opera
cyon: yf we begynne to wax prow=
de to exalt ourselfe aboue oure bre
thren fayth sayeth he that exalteth
him selfe shal be brought lowe, But Ma. xxiii.
who seaketh not to be bype=seatne Luc. xii.
of me sayethe Christe for I am
meake he that wyll be greate A=
monge you shalbe a seruaunt, for Mat. x.
soune of mā came not to be serued,
but to do seruyce. Oh where ys this
humplyte and humbleneß of mind
who couetteth not to rule all men,
and wolde be ruled of none: yf god
haue geuen ryches possessyons,
auctoryte or any lyke benefyte: It
is applyed to mayntayne oure pry=
de, to exalte oure selues aboue oure
brethren. Where ys faith whych
by loue ys myghty in operacyon:
Yf we be tempted wythe Enuye
and malice sayeth fayth: auenge not
youre selues, but geue rome to the
wrathe

wrath of god, for vengeance is myne and I wyl reward (sayeth ỹ lord) yea who can suffer any iniurye or wronge, & wyl not be reuenged? ye, who can suffer him self to be spoke vnto, al though he haue deserued a great rebuke? where ys fayth wych by loue is myghty i operation? Yt we desire ỹ compani vnlaufull of our neybours wyfe or seruaunte faythe sayeth: who so loketh on a wyfe lustynge after her, hath commytted adoutrye alredye in hys harte et c Horekepers and adoutereers god wyl iudge. Yet who ys not weary of his owne wyfe & seaketh his neybours? Lyke stone horses (sayeth Jeremye) euery one neyheth after hys neybours wyfe, one ly estymation refrayneth a greate meny, whose wurking are very secrete. wher is this rule become? do as ye wold be done vnto. where ys fayth wych by loue is myghty in operation

Math. vi.

Jere. v.

operation: yf we commit Idolatrie,
layth layeth: Thow shalt wur-
shyppe thy lorde god, hym onely
shalt thow serue. Some peraduen-
ture wold aske me what were Ido
latrye: or who commytteth Idola-
trye: I say, He that wurshyppe any
thynge with out the expresse word
of god: commytteth Idolatrye. No
man hath seen god at any tyme. John. i.
They that wyll wurshyp god must
wurshype hym in sprete and truth
But who wurshyppeth not visyble
spectacles, & creatures in stede of John. iiii
they r creator: And so robbe god of
hys honour: Some do yt for that
they wyll not offend they r brothers
conseyence, ye ratheyr because they
wyll not be called heretykes, that
is to say, a true beleuer i christ, And
a louer of hys doctrine. As Johu
writteth how mani of ỹ cheke tulers Johu. xii
beluęd on him: but because of the
pharises

Pharyses they wold not be aknow
en of it, lest they should be excõmu
Deut, vi. nycate, for they loued more the prai
se with mẽ then with god. So our
men wold seme to feare god & loue
him, but the feare & loue of mẽ ap=
peareth to haue the hyghe place,
Where ys fayth whyche by loue
ys mighty in operatyon: It cãnot
be founde, it ys lost. Whenỹsonne
of mã commeth thynke ye he shall
fynde fayth on the earth: The old
mumsimus wyl not here the word
of the lorde but draw backe: the
new sumsimus be so forewarde eũ
beyond the word of the lord, ye they
care nomor for the word of the lord
thẽ wil serue their coueteous lucre
to fyl ther lustes, to serue for their
envyous and cruell mynd, And to
lyue in al abhominatyons. They
bryng sayne John for them wher
he sayeth: yf we say we haue no
synne we deceaue our self & the

truth

truth ys not in vs but why do re-
mēbre thys so wel: verely because
that yf any māne rebuke their vi-
cious lyfe: they may answer with
sayne John no man ys wyth owte
synne. But where as sayne John
sayeth: he ȳ sayeth I know hym &
kepeth not his commaundements:
ys a lyar, the truth ys not in hym.
They be so hasty: forth now, they
wyll not take this wyth them, that
god may worke in them. He that
sayeth he abideth in chryste owght
to walke euen as he walke sayethe
.S. John. Agayn where as sayne
paule sayeth we hold that a man is
iustyfyed by fayht with oute the de
ades of ȳ law here be they perfyte
but when sayne Paule sayeth tho-
ugh I had all the tonges though
I could prophecy & vnderstand all
secretes and al knowlege. Yea yf
I had al fayth so ȳ I cowld moue
mowntaynes out of theyr places

yf

yf I gaue all my goods to fede the poore, and though I gaue my body to be burned, yet yf I haue no loue, I am nothynge sayeth he. They make no reconynge of this. But what ys this loue? loue suffreth long and ys courteous: Loue enuyeth not: doth not frowardly, swelleth not, dealeth not dishonestly, seaketh not her owne, & so forth. Joyne now Paules wordes and Johns wordes together, for yf we boast of fayth, and yet contynew in synne, what fayth haue we?

Rom vi Loke vnto whom ye gelle ouer your selues as seruauntes to obey hys seruants ye are whom ye obey sayeth S. Paule: whether it be of synne vnto death or of obedyence vnto ryghteousnes. They heare

Act xv S. Peter say thorow fayth god purifieth owr hartes. But they heare him not how gently he desyreth the to leaue ther wicked liuinge, saying

dearly

dearly beloued Ibeleech you as strangers and pilgremes abstaine from fleshly lustes which fyght agaynst ỹ soule, and se that you haue an honest conuersacion amonge ỹ vnbeleuyng ỹ where as they backe byte you as euel doers they may se your good worckes and prayse god in the day of vysytatyon. etc. i Pet iii

for yf after we haue escaped the fylthynes of the worlde thorowe the knowlege of the lord and sauior Jesus chryst ) we be yet tangled a gayne therein and ouercome them is the later end wurse then the begynnyng. oh that these men wolde heare Moyses speke and be obediēt vnto the voyce of the lord spokē bi his prophets & not take that maketh for ther purpos, & run hedlōg vp in to the top of the hyll. For as many as be so hasty forth beyonde ỹ word of the lord shalbe slayne of the enymyes, ouercom of synne, and ii. Pe. iii c

drowned in ther owne lustes, & for lacke of true and faythful shepherdes (which shulde exhort the dayly they shalbe so hardened in ther synnes that afterward yf any faythful man com vnto them they wyll not heare him, but rather call him Ypocrite because he threteneth with the lawe, yet doth. S. Paul call ȳ law owre scolmaster which leadeth vs to christ for truly whose conscyence is not feared fyrst with ȳ lawe and so broute to repentaunce: shall neuere be meete to receaue a sure hope of saluatyone by the gospel. Take hede therfore there be not in any of you an euel hart of vnbeleu to departe from the lyuynge god. And with saynt Poule also I beseech you brethren by the mercyfulnes of god ȳ ye make your bodies A sacrifyce, holye, and acceptable which is youre reasonable seruyng of god. And fashyon not youre sel-

ne

ues lyke vnto thys wozld but be renued etc. Andwith sainte Paule also, I beseche you Bzethzen̄ bi mercyfullnes of God, ỹ you make youre bodyes a sacrifice, holy, and acceptable which is your resonable seruing of god: and fashiō not your selues, like vnto thys wozld: but be ye renued. etc. And let vs be admonished by the Story of thes twelf messengers, to forsake oure owne wisedome oure owne strength, and our owne policie, and inuencions: that we may wholy and altogether subdue our selues, and be obedient vnto the voice and commaundement of the Lozd onely: beleuig assuredli that he maketh rich, and also pooze he maketh sicke, a health agayne: he onely killeth & reuiueth he only casteth down and exalteth. He saueth and cōdēneth, wherfoze, I do exhozte you, bzethzen beloued in the loze Jesus Chzyste again

and

a agai you chefeli ỹ are sẽte by the
pirite in your conscience to spye
oute the lande of canaan for your
brethrẽ: whether it be by preachig
readinge, writinge exhortinge or
other wise Declaring vnto ỹ peo-
ple the heauenly kigdom, through
the Gospel of the lord Jesus. Yea
the magistrates also, and all other
officers, appointed by the king as
well, as beinge commaunded by
God: you also (by your fauour and
pacience (do I exhorte to take ex-
emple by the tenn vnfaithful mes
singers, which fi read the multitud
of stronge menne,) that yebrynge
not an euel report vpon the lãde
that through feare of men, we sho-
ulde mistruste the power of God:
But rather prouoked by the exem-
ple of Josua and Caleb, through
a stronge faith, doo you acordynge
to the commaundemente of the lord
And then are ye sure, that the lorde

wyll

wil appeze in ỹ tabeznacle & deliuer vs: Where, as elles we shalbe plaged w euetlasting dampnation foz our vnbelif But if we be fcũd faithfull Iosues and Calebes, thẽ thez is no doubt but our Moyses wil so intreat hys father foz vs, that these plages shal lyght onely vpn suche vnfaythfull messengers, thozo we whose euel reporte we haue byn so longe kepte from this heuẽly doctryne, the kyngdom of god, & euerlasting lyfe. Theifly art they now to be admonyshed that be so hasty fozewarde, lest they go beyonde the wozde of the lozde, and in stede of ỹ true lyuely fayth Imagyn them a fayth after thei3 owne mynde, whiche shal suffer thẽ styll to syn. But theifroze I say, where fayth is, it wurketh a knowledge of our great infirmytye & weaknes, it wurketh also an inwarde sorow of the hart, foz this our synne and wyckednes,

and it prouoketh vs i this sor owl
to pray vnto ꝯlord, to cal ernestly
for stréth cõtynually thorow chryst
to ouercome these tẽptacions, & ꝯ
with teares, w̃ asure hope of victo
rie, yt I haue offẽded my neybour
faith causeth me to satisfe & cõtent
him because I loue him as my self
yt my neibour be vngodly & by no
meanes wylbe reccõcyled, yet fayth
maketh me pray for him hartely,
as I would he should for me yt I
were i lyke blindnes. He ꝯ sealeth
not faith i hys hart thys wyse wur-
kyng is blynd deceaueth him selfe
& is styl i vnbeleue tak hed therfor
brethren that ther be not in any of
you an euell hart of vnbelef to de-
part from the lyuynge god. And I
beseach the almighty god fatherof
mercy and god of all comfort tho-
row our sauyour & redemer Iesus
Chryste that he wyll so lyghten &
strenghen them the hartes of oure

rulers

rulers gouernours prophetes and preachers wyth his holi spret owr comforter: ỹ they hatyng all vice & abomynaciō (specially couetousines) may neither feare men nor loue thē selues but doo that onely which the lord commaundeth with a pure & vndefiled conscience. And that we for owr partes as true and louynge subiectes) may receyue yt at their handes without grudginge & murmurynge, with lyke faythand pure-nes, that withe a safe conscience and glad hart, we may be alway ready at the commandemente of the lorde to enter the same lande of promyse: whyche ys prepared from ỹ beginning, for all the true & faith-full brethren.

Dominus mihi Adiutor, et c. ℙ

IMPRENTED AT LONDON
the Tenthe daye Of Maye:
Anno dominice incaruacionis M D XLViii.

By william hill remaynyng at the Signe of the hill in Paules Churche Yarde: and be there by him to be solde.

An exhortacyon to bysshoppes from fo. 86. to. 88.

The pope hathe ye power, That ye blessed trinytie hathe in heanen fo. 101.

The pope hathe a same power
that ye blessed trinitie hathe in
heaven. fo. 101.

What is ye new god, the new faithe
and the old god & ye old faithe. 104.

What is the sword of god. 104.

The highest honour worshippe and
glorie, with god requyrethe of all
men: yea: & understanding simple
gode creatures to ye workes and
sworde of ye god, without any humaine
addition. 104.

Faithe is the highest good in worke
and ye greattest worshippe & honour
of god. 105.

The christen faithe is ye scripture
The scripture is the mother of
the christen churche. fo. 105.